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## OUR LEGACY.

No eye hath seen, no ear hath heard,  
Nor hath it been revealed in word,  
The precious things He left behind,—  
The precious things we go to find,—  
Through pains we would not choose.  
From joys we weep to lose.

But that our waiting hearts might guess  
Some secret of that blessedness,  
The Master, e'er his work was done,  
Breathed this sweet message for His own,  
As near to death He drew,—  
"My peace I leave you."

"My peace"—but not the loneliness;—  
Nor friend, nor home, nor child to bless,—  
But not His scorned and hated name,  
Nor yet His poverty and shame;  
These bitter things He knew,—  
But left His peace for you.

'The weight of woe for souls of men,  
To win them to their God again;  
The anguish of His cruel death,  
The cry upon His parting breath,  
No human heart e'er knew;—  
His peace was left for you.

Beloved, take the gift anew;  
It passeth knowledge—deep and true.  
Tender as is the brooding dove,  
And stronger than the heart of love,  
Its home—the Father's breast—  
Was left to bring you to rest.

—Mrs. Luther Keene, in *S. S. Times*.

## IN A QUAKER MEETING.

REV. CHARLES H. WATSON.

It was in one of those sleepy little towns on Cape Cod, washed by the milder waters of Buzzard's bay. A town which, like many others upon our coasts and among our hills, is having its deep slumber pleasantly, profitably and annually disturbed by "summer people." The writer was one of the disturbers himself; and it was one of the four Sundays of his vacation. It was a typical Quaker service. No venturesome hand had disturbed its simplicity. It began with silence, and silence deepened, and we became so steeped in it that very soon it must take to itself the wings of uttered prayer and contemplation, and then lower its wings and brood over us again, before we grasp hands and separate. We did not miss the song of praise. The silence seemed so rich a luxury, that each soul was singing its own praise into the ear of the Father who was very near.

"As down in the sunless retreats of the ocean,  
Sweet flowers are springing no mortal can see,  
So dear to my heart the still song of devotion,  
Unheard by the world, rises silent to Thee—  
My God, silent to Thee!"

We never felt more grateful for an unhindered search after God, each for himself,—without formula, without audible distractions, without the overwrought art of mercenary singers, and with the sweet sense of brotherliness that finds us, as we know that God is being sought, found and rejoiced in by all as by us. It was the luxury of our new attitude towards silence in the House of

Prayer. We had feared it. Had been nervously perplexed unless it were banished utterly by "words, words, words." But now the opposite dread, lest one rude voice might mar the sweet stillness of our spirit's commerce with the Spirit of God. Minutes by the half score, muffled-footed, steal away, leaving their honeyed meditation with us. It was good to be there. It was so simple, so natural, so much a privilege. And yet it was only what many an assembly of ours might be, if wrong conceptions and hands over-busy had not tampered with their spiritual reality.

Thus with gratitude for such a Sabbath hour, came natural questionings of the heart, and spiritual hungerings for its repetition. Is it such a complex and difficult quest to find God, that there must always be artificial hindrances, called helps, and a continuous babel of words, sounds and movements? Or is it simpler than simplicity itself; and is He stealing in between the hymn, and spoken prayer, and wordy speech as well as through them? Would it be better if oftener we had a Quaker meeting where no voice but His was expected and waited for, and where "testimonies" were breathed into His ear by our spirits in silence, instead of parroted forth in too familiar phrase into ears too full of them?

## THE OLD TESTAMENT AND WAR.

Mr. George Gillett, a well known banker of London, read an admirable and exhaustive paper on the above subject at the Peace Congress. We have space for only his concluding "Summary." It seems to us that the divine conduct as to war is best explained by Acts xvii. 30: "The times of this ignorance God overlooked; but now commandeth all men everywhere to repent." So the Apostle to the Nations taught mankind in his sermon preached at Athens, then the centre and foundation of the world's thought.

(a) That such military experience as the Israelites may have had in Egypt was in the direct providence of God, withdrawn by His keeping them in the wilderness until "*all the men of war* were consumed and dead from among the people."

(b) That in this non-military condition they dispossessed nations trained to war, of giant stature, and provided with chariots and cavalry.

(c) That the victories gained in taking possession of the land were not due to military strength, but chiefly due to interpositions of God's providence in their favor.

(d) That the distinct command of God to Joshua, on the occasion of his first campaign, viz., "to hough their horses and burn their chariots," was designed to keep them as a nation in this non-military condition, in order that they might not trust in their own strength but in the providential care of God.

(e) That throughout the period of the Judges, and during the reign of Saul and the greater part of David's reign, they possessed neither chariots nor horses.

(f) That as a consequence through want of faith in God's power, they were unable to conquer some of the inhabitants of the valleys "because they had chariots of iron," so that God was reproachfully termed "a God of the hills and not a God of the valleys."

(g) That one of the objects of the Israelites in desiring to have a king, was that he might "lead them forth to battle," and that Saul, though he did not have either cavalry or chariots, did organize a large body of infantry.

(h) That in the latter part of David's reign (*i.e.*, after the kingdom of Israel had attained its greatest political power), David reserved 100 chariots with horses out of the spoil of one of his victories, and that this nucleus was enlarged by Solomon to 1400 chariots and 12,000 horsemen.

(i) That as a distinct consequence of this militarism, the kingdom of Israel was rent in twain on the death of Solomon, from which disastrous religious and political consequences ensued.

(j) That apart from this lamentable result, the non-military period, which dates from the entrance of the Israelites into Canaan to the time when David inaugurated cavalry and chariots, was a period of over four hundred years, during which the land was occupied, and the kingdom established, and its influence over surrounding nations obtained, and some of its greatest victories achieved; whilst the succeeding period of sixty-five years ending with the death of Solomon when militarism prevailed, was marked by many debasing alliances with surrounding nations, ending with the revolt of the ten tribes.

(k) That as regards the ten tribes which thereafter formed the kingdom of Israel, this militarism was maintained under a constant succession of wicked kings, till after two hundred and fifty years the entire nation was carried away as captives in war, and are now known as "the lost tribes."

(l) That as regards the other two tribes which formed the kingdom of Judah, it had a chequered existence for four hundred years, and was then carried captive to Babylon. And although, at the end of seventy years they returned to Jerusalem, it was only to semi-independence.

Under the government of their God-fearing kings such as Jehoshaphat, Hezekiah, etc., they experienced very remarkable victories and deliverances, notwithstanding that those kings appear to have had no chariots or cavalry. But under wicked kings, in spite of big armies, they were as easily conquered by surrounding nations as before they had been victorious over them.

(m) In short, the words of Josephus are completely justified: "To speak in general, we can produce no example wherein our fathers got any success by war, or failed of success when without war they committed themselves to God. \* \* \* \* \* Thus it appears that arms were never given to our nation."—*Report of Peace Congress.*

### A CRISIS OF DECISION.

A NOTABLE ADDRESS BY CANON WESCOTT, NOW BISHOP OF DURHAM, AT A PEACE MEETING OVER WHICH HE PRESIDED AT GATESHEAD, ENGLAND, NOVEMBER, 1890.

Certainly, when we look on the Continent, we seem to find ourselves at present in what one might speak of as a crisis of decision. We are faced by the most startling contrasts. All Europe seems to be one great camp, and already the methods, and the spirit, and the temper of war are introduced into our commerce. People spoke with almost open cynicism of pushing their own material interests, and the evils were all so great that one might be glad at least that they could not long escape notice, and, receiving notice, escape condemnation.

And yet, on the other side, there was a confession of the Brotherhood of Nations such as there had never been

before. There was a recognition of the obligations which we owed to others, of the debts which we already owed to others, of the duties which we were bound to fulfil to others; and, above all, there was a deep and growing sense of the social aspects and the social influence of Christianity. And it was in this that he found his greatest and his all-sufficient support in view of the great problems of Peace.

Perhaps some one would say that "Christianity had been in the world for eighteen centuries, and what had it done?—nothing." He was not willing to accept such a statement as that. He maintained that Christianity had done much in the question of war and peace during these eighteen centuries. Though there had been wars during the whole of that period, in which Christians, with more or less protest, had taken part, Christianity had exercised a continually controlling influence. No one would venture to say, he thought, that wars were conducted either in the spirit, or with the methods, or for the causes, in which and for which they were once conducted. Private warfare had been done away with, and the rights of non-combatants had continually been extended and jealously guarded. The methods of war itself had been greatly ameliorated.

And yet, while he maintained this, he acknowledged that Christianity had not yet done what was its great work in this cause of peace. When he said that, he did not accuse those who had gone before them of having grievously failed in their duty. There was a distinct order in the providential government of the world. The whole teaching and the whole power of Christianity were not revealed at once. Great evils were not met and overcome at once. Little by little the great questions of human nature were brought before us. New aspects of our faith were opened, new powers which lay always in it were called into play. And so, he thought, it was now. New views of the duties of nations to nations were opened before us, and it was our duty to endeavor to give practical effect to that new revelation which God was enabling us to see in the old fact which was the sum of all revelation.

What, then, was Christianity doing now, rather than what had Christianity done in the past? He answered, Christianity was putting before us, was keeping before us, was enabling us to see, if we only would, a great ideal. It was perfectly easy, he knew, to smile at an ideal. It was perfectly easy to disparage belief in an ideal. But, if we looked at the history of mankind, he thought we should recognize that ideals had exercised the greatest power in the development of man. The most beneficent changes that had been wrought in the cause of humanity had been wrought by ideals. The Christian ideal of the world, the Christian ideal of humanity as the body of Christ, in which not men only but nations were members, answered, he believed, all the cravings of the heart. This ideal of humanity, summed up in those two words with which we had become familiar during the last generation, "Solidarity and Brotherhood"—both of which were necessary—had been recognized and supported by those who were not of us (Christians). They had felt that humanity was one whole, of which every part was naturally dependent, from the very circumstance of its existence, upon all other parts, and that this dependence became a real human relationship, which could only be described by that most sacred word "Brotherhood."